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ness as well as of one's own intimate inclusion in the world consciousness can become frequent or constant in this opening; a greater feeling of unity with other beings is its natural consequence. It is then that the existence of the cosmic Being becomes a certitude and a reality and is no longer an ideative perception. But the cosmic consciousness of things is founded upon knowledge by identity; for the universal Spirit knows itself as the Self of all, knows all as itself and in itself, knows all nature as part of its nature. It is one with all that it contains and knows it by that identity and by a containing nearness; for there is at the same time an identity and an exceeding, and, while from the point of view of the identification there is a oneness and complete knowledge, so from the point of view of the exceeding there is an inclusion and a penetration, an enveloping cognition of each thing and all things, a penetrating sense and vision of each thing and all things. For the cosmic Spirit inhabits each and all, but is more than all; there is therefore in its self-view and world-view a separative power which prevents the cosmic consciousness from

being
imprisoned in the objects and beings in
which it
dwells: it dwells within them as an all-
pervading
spirit and power; whatever
individualisation takes
place is proper to the person or object,
but is not
binding on the cosmic Being. It
becomes each
thing without ceasing from its own
larger all-
containing existence. Here then is a
large universal